

Tues.
M-1397 Boston April 30, 1968
Mrs. Pearmain's House

MR. NYLAND: Are you sitting there?

Question: I am standing.

MR. NYLAND: You get too tired, you fall asleep, huh?

Haven't you got a chair? You want to sit down?

Question: Can I sit near you? Do you mind it?

MR. NYLAND: Floor? Nice place. Right here. Do I mind it?

Question: Would you rather I did?

MR. NYLAND: I think it's right. Don't stumble over the wires. Sit here, right here, little to the left. Now you are right here.

Question: Can I sit on the couch?

MR NYLAND: No, no, you can't, it's an indication of how it might be.

So, tomorrow I will go again. I hope to be back in two weeks. I hope staying here two evenings has helped - will help. Working today physically, I think was right. I didn't say anything about the place of physical work in the kind of activities. We'll postpone that to some other time.

One thing: if you want me to know what goes on while I am not here, the only way by which I will know is that I get a tape so that I can listen to it. I know that in the past someone simply made a statement or a decision: no tape.

Such a thing can not happen anymore. I wish a tape. So you know that. It's nobody's business why I want it, and if you don't like it, don't come.

Certain things have to be regulated when things start to grow. When it's just a little tea party of two or three

people, it doesn't matter. We have something else going on. I called it not so long ago when I came back, 'the beginning of a movement'. It is not any more individual groups- small and some quite large. It is now a connecting something, that is growing and Boston is a part of it. And so out of various groups all over the country now and we have about sixteen or seventeen now. Some not very large I admit, but some very much alive. And it is growing quite well. It is growing to such an extent that it is difficult to keep up with it. So, of course we have to find certain ways how to meet that kind of a condition. And one of the ways will be that gradually out of those who already quite familiar with Work and who feel a responsibility that they then will have small groups which will gradually take the place of the larger group. This is what we are engaged in New York and also in San Francisco. And it will happen more. The logical growth is first a little gathering, then a little larger group in which people talk about Work, then a separation of those who really wish to Work and who become committed, and they form Group 1. And at the same time if there is enough material and interest we form a group three for people who can come on the periphery knowing a little bit about Work, or perhaps not very much, but where the discussions are free, and usually if possible interpreted every once in a while at least in the light of the Ideas of Gurdjieff or with this kind of Objectivity as a background. And then you might say it starts to from there on. And the contacts remain for the time being principally with New York. New York for the time being is still, let's call it,

'headquarters'. Also that will change. We have a little place now in the country. It will be more a central place for different activities and also that people can come from other cities. I think it will grow in the right direction. At least the indications are that it has even at the present, a certain willingness to stay in existence. I think by the end of the year we will try a similar experiment in San Francisco and Berkeley and Palo Alto. After that we might have one in Santa Fe, Albuquerque, at least in that part of New Mexico in which perhaps Dallas can join, but I am not quite certain about that. There will be at least three centers. And therefore the emphasis will be less and less on New York. There will be four places where material will be made available. That is the three places as you know now to which will be added Seattle and also Boston will take a certain place in that because of its proximity to New York.

You know we have tapes. You know we copy them. We distribute them. People can borrow them. We make transcriptions, some of which perhaps will be published, in some kind of a form privately distributed. And in general there is now information on the ideas of Gurdjieff in a certain form which does not exist or has not existed as yet and for which in my opinion there is definitely a need. And as I say we are growing and I hope it will be a healthy kind of a growth.

Now you must as a group more and more feel that you are part of it; that is, that you as a group belong. And the only way you can belong as a group is when the members of the group belong together. And when I try to emphasize the necessity of cooperation it indicated of course immediately to the different people who are so-called 'interested' that they, because of their

real interest, have a responsibility for those who come and are new. And that the rule which of course exists that whenever anyone brings a new person, such a person remains responsible until that person says 'yes' and continues to come to the group, or of course says 'no' and then leaves, and then the person who brought such a person will have to know why. It is not necessary that each person who comes will stay. It may be dependent on the condition in which such a person is. And it may be because the contact or even the level or the calibre of the meeting may not meet the particular problem or whatever they expect of it. In a very general way, I think, one out of ten will stay. Because this kind of Work is not easy. And one have towards it a very definite wish. There should be less and less non-attendance. There should be continued effort on the part of the people who consider themselves a member to come regularly, not haphazardly. It can happen in certain cases that people have come and perhaps after one or two years find that there is not enough for them in it; that then they wish to stay away. I hope they will remain interested to a certain extent in a positive way, not becoming negative simply because they didn't get anything from it. I hope that they will always stay more or less, let's say, in a good relationship to the group, admitting that it may be quite alright as food, but it was not for them. You don't judge a restaurant for the food that you can not eat there, because it may be a very good restaurant for other people. If in your further life you can have this kind of an attitude towards the Ideas of Gurdjieff, that you say, 'Yes, there may be something in it

but it was not for me; but I can agree that it means something to someone else.' Then at least you don't do harm. If on the other hand your interest is not sufficiently deep and then when your judgement about it is much too superficial, and you then deny that it has value, it will do harm to the movement as a whole. And perhaps you don't care. But then I think you have no Conscience.

Why do I say this as strongly as I do? I think that it is a logical conclusion for each person to know that that what he is at the present time is far from what he should be. That people who still consider that they are already at a certain place and can be satisfied, I think are fools. Because they are not alive anymore, they have further interest in the possibility even of an adventure. And to have a judgement about this kind of Work without knowing enough about it, of course, is even much more foolish. Because that what is represented by Work, that what really is a concept of the Idea is quite fundamentally to illustrate the possibility for a man to grow and to become free from what he now considers his personality. And that having that in the mind it offers a solution to anyone who wishes to really reach an Aim, which, of course, involves the possibility of a spiritual development, but which cannot be judged when you yourself have no interest. And it is to the benefit of mankind as a whole that these Ideas of an esoteric value exist. Even if they don't exist for you, you have no right to judge them. This of course applies to any kind of a religion where there are followers. And maybe also that certain religions don't appeal to you and quite logically this what is represented by the Ideas of Gurdjieff may not appeal to you at

all, and it may be because you are not fit for it. Maybe it is a little bit above you. Maybe it requires a little bit too much effort, and you are too lazy. And maybe it is something special that belongs to the possibility of a development for man while he is on Earth, with the accent being with the continuation of his life after he dies. If these Ideas of course don't appeal to you, then you stay whatever it is and you find your way in the nicest possible way that you can find. And maybe in that sense you will follow the line of least resistance. And then you hope that overnight maybe----or when you die, that you will go to heaven. Or that sometimes when you pray that God will actually listen to you. If these Ideas were not scientifically and logically correct, if they were only based on a feeling which of course is not the same for everyone. But if actually one looks at the Ideas, and I now mean a Objective something which will free you from subjectivity. If that could not be illustrated in an exact scientific form, I think one would have a chance to question the validity. But if you are in anyway scientifically inclined, and you try to find out what is wrong with this as an idea logically. And you find out then that you can not deny that it has a reason of existence. Then also your attitude ought to be of something that you believe in or if you cannot that you might say, not as yet, and maybe later.

Now yesterday we talked about questions. I have a few suggestions to some of you. You've had a day of work out in the country, at least a few. You have thought about it I hope. I have made it quite clear that you have to ask questions. It's the only way to stop me. And I will attempt to be very short so

as to give everyone who wants to ask a chance. So from now on no further elaboration. Unless it is necessary for the elucidation of the what is involved in the question. Who wishes to say something? Yes!

Question: I have a question about thinking?

MR. NYLAND: About what?

Question: About thoughts. Its place in Work.

MR. NYLAND: About what?

Question: About thought, about thinking. It's place in Work.

MR. NYLAND: A thought?

Question: How does one tie an idea in an instance in one's life, for it seemed that for a while that I was trying to understand.....I guess I was confused.....and never could see a 'whole'. I still can't..and..to apply just parts of it...its difficult to...without understanding the whole of the concept.

MR. NYLAND: When we say ABC, have you any idea what is meant?

Question: Yes.

MR. NYLAND: And that is a thought process, isn't it?

Question: Understanding that?

MR. NYLAND: Yeh. To know what is meant.

Question: But then in the applying. I guess what you know there. Where does thought enter in, at that time?

MR. NYLAND: When a thought is applied it disappears as a thought. That what takes the place then becomes experience. The experience then will give the person an understanding. And then the thought process has changed into a different level which then becomes part of his being.

If you consider a being of a personality that what is represented by his three centers, which at times are more or less united or at least have a certain attitude towards the rest of the world, then either such a person thinks and feels and acts in accordance with what is in general understood and without too much conflict within himself. So then I have an idea as a thought, knowing that if it is a mental process which can describe for me what is meant by the method of Working on myself, that is the value of my thought. And it has to be quite clear what is involved. The second is that I have to have a wish, to apply that thought. because that is inherent in the method. The method says if you do this and this and this you might become Conscious. And it means then if you do it. so the next step is, I wish to do it. That means there has to be a wish to do it. So the preliminaries are a mental clarity and a wish, and now the third is the application of that what I know regarding myself when this now involves the certain part of my brain which I call the beginning of a little 'I' wishes to observe, that I actually make that attempt. In this particular process the thought is mixed with the application, the wish pushes it and out of the three comes an experience which gives me again mentally an awareness when the three requirements have been fulfilled. That is when in this concept of Work I have understood what is meant by Observing, by Impartiality and by simultaneity. So as such then you might say there is only a preliminary thought. And then there is the actuality of the practicing of the application. And then there is the result of an awareness, which although it is a mental capacity is not a thought.

Is that clear?

Question: Yes. One tries to in practicing to fit the requirements, fit the conditions? Like in imitation of them? Or in establishing?

MR. NYLAND: It is not clear at all. You haven't listened. I have an idea I wish to work. It means that a certain part of my brain tries to become Objective to myself. It means that that what is the part of my brain which now functions mentally wishes to observe that what I am. What I am I single out, behavior forms of a physical kind, which have to be observed. The result is a fact which is recorded in my brain. This fact reaches the state of Absoluteness when it is recorded impartially and when it is recorded at the moment when that what is being observed actually is recorded then, not before, and not later.

You understand, now? It is no interpretation. It is simply a matter of doing. Something in me wishes to observe the other part of me. It is as if something is separated from me, which is now observing the rest, my body. And I call that the little 'I' is aware of my body existing. Again without description. Without classification. Without association of other thoughts. Without interference with a liking or a disliking. So it is intellectualism pure and simple. And when it is that it becomes Absolute because there is no question of re-interpreting it differently. That what is a fact is a fact once and for all. Permanently. Have you understood it? Can you repeat it? I won't hold you to it if you cannot repeat it, maybe I spoke too fast.

Clear your mind from everything you have believed so far,

Work to be. And just listen when I say something of me, the little 'I' which I let function as if it exists, wishes to observe myself, as I move, as this body is making gestures, as there is an expression on my face, as there is a tone of my voice which I can be aware of. When I now register such facts, then I accumulate Objective data. All right? O.K. then we let it go and we'll see two weeks from today how you are.

Question: Something happened today which is recurrent and it happened alot on Work days, when I am anxious to get engaged in some activity to Work, I become completely immersed in it and I am not able to 'Work', then at its completion I am doing it wrong. Then when you people left the afternoon, I realized the day was almost over and that I had practically blown it. At that point I was able to be engaged in the activity and Work, to observe myself hammering.

MR. NYLAND: We should have left earlier. John, it all depends on my real 'wish'. When I keep on postponing, of course I don't do very much. When it gets closer to the end and opportunity is gone, I will try to make up. In a very general way, don't wait until you get to old. Start now, but do as if you are doing it for yourself. As if, it is always too late. Do as if is, the last day of your life. Do as if it is the one thing you have ~~as~~ yet not done, but wish to do before you die. It depends entirely on the intensity; instead of being slow or a little weak or hoping that it will come anyhow. Its logical that when I Work that it engages my attention when I want to do something quite right. And at such a time there is not even a wish, to have a thought. I just do and I do it right and this is ordinary

life. And when I do it right in ordinary life people think that I am somebody. Because I can do this and that very well. And usually when they say it, of course I am very happy because it strokes my vanity.

Work of this kind is just the opposite. I do it not at all to be admired. I do it not at all to have a good feeling. I do it for the sake of getting into a state which I don't know anything about, and which I adventurously would like to experience. Because I think that there is a possibility that in that state of being Awake certain things will be opened up to me which at the present time I can't see.

But before I start ordinary work I have to make up my mind. I have a quantity of energy which is available. And it is usually expressed in the wish that I want to do ordinary work. Sawing or hammering or building or making a cabinet or whatever it is. I want to do it right. And a quantity of energy is needed. And the more I let myself go as an ambition, the more energy will go in that direction. But the direction can be controlled at the certain point where I know by experience that that usually will happen, that if I let it go without any attempt, all of it will be used up for this, call it for a moment, unconscious direction. Good as it is as far as the earth is concerned, it doesn't lead you to heaven. And at the point there has to be a dividing of the line into two roads. And the quantity of energy that flows has to be dammed up a little bit, so that at least a little will go to the wish that I would like to wake up.

Now it dries up all the time, and my nature is that the dam doesn't hold. And therefore it goes back again into the old routine. And of course I know that because I am so used to it. And I try to dam it up a little bit in order to

make it different so that it will flow in a different direction. But I have to attend to it all the time. Otherwise that what is the current will straighten itself out in the direction it always has gone, because that is the old way and it is familiar with it. And there is nothing that will help this, that is nothing that will continue to send it in the other way also unless I'm there. Something of me has to be there, to direct it all the time into the wish: I ought to work also on myself. I ought to have a little 'I'. I wish to create it.

So the solution is at the time when I see I have energy for a certain purpose or an ambition or whatever I want to do, that I stand still before I go into it. That's the moment where the two roads separate. And I am at that point and I make a selection of sending energy in one direction and also in the other.

Maybe many times during that ordinary work I have to do it, to come to myself then and then make an attempt. If I cannot do it and can't rely on myself as having an alarm clock, I take something that will remind me. I make up my mind that every time I pick up the saw, something is there. I may put a piece of sandpaper around the saw at the handle. Sometimes there is talk of a pebble in a shoe. Whatever it is that I need to be reminded that something else also is at stake. It doesn't matter what it is as long as it reminds me. And then when it reminds me I have to do something with it.

Now, that what reminded you towards the end is simply the statement, "My heavens, the day is almost gone, and what have I done to show for my attempts at Working on myself?" And that was a thought and it produced definitely a feeling that that was not the right way of spending that day. And thinking about it, you said the opportunities have gone by. I had better make up. It created a certain shock at that time, and you simply followed it. I want to make good

because at the end of the day I don't want to be ashamed of myself.

Try to do things when it is not as involved, when perhaps there is a little less energy, but energy which is not as much bound up with identification, freer. Energy that is available for ordinary activities in which the feeling doesn't have to play a part. Start early in the day. Don't wait until the end. The early morning is the best time. One comes with the idea today is an opportunity. After half an hour let an alarm clock go off, and you take stock, an accounting. Where am I now? What has happened in the last half an hour? No good. I didn't do anything. I will now. Again you make up your mind. Hit your finger with a hammer; it will remind you.

Is that a hand up? Ja.

_____: I had a pretty good Work day today. For some reason I remembered. I think the amount of people who were there served as a reminder. I was able at least to make attempts.

MR. NYLAND: Can you describe one of those attempts?

_____: Yeah. When we were sitting on the ground eating - it was quiet. I was quiet enough inside myself. Had to be more serious about it and I was eating. My attention was shifting from my hand to my jaw. And while I was doing it slowly, while I was trying to do this I realized that I didn't taste the food in my mouth. And then I thought maybe I wasn't breathing, that why I didn't taste. So that second one I put the food in my mouth, so I -

MR. NYLAND: I think you were quite partial weren't you?

_____: While I was thinking this, I was, absolutely.

MR. NYLAND: You see, I am listening to hear a moment of impartiality.

That didn't work. So, really to be honest - it wasn't Work was it? It was close to it and you were thinking, you were reminded, but it was not the actuality of the experience. It was still involved, though a little on the periphery - close to the border line - but it didn't go over. And still one has the feeling it was good, because it was different, new. There was the possibility that it was close enough to have given the impression that it was, but it did not fulfill the requirements. So you must remain honest about it. That when it happens again, that you will say to yourself, 'But I know it was last time almost; this time it has to go across.

_____ : Is there a way you can push it?

MR. NYLAND: Of course. If there is too much momentum in what you are doing, you stop what you are doing. Then you can push.

If something is flowing already, it has a force of its own. And if that happens to be the unconscious part its very difficult to dislodge it. When there's a current of water in a stream it will follow whatever the other particles of water are doing. But when there is a strong wind or when the water is very quiet, and if it could stand still for a moment, there is a chance that the little drops of water could come to themselves.

But again the same thing applies you see, if I wait until I am engaged in a variety of things that concern me, and particularly when that what I am doing is under a certain scrutiny of myself, I start out already a little bit licked before I have a chance because I start out with a tremendous amount of identification and I have to undo it in order to become impartial. The only solution is simplicity again of a movement, or simplicity of the level where one is; and that even with the large group of people who remind you, and the idea of Work, if you just could say, 'I put my hand to my mouth', without being involved in it. But don't try to explain it with breath or a taste because it is always a judgement. The fact of your hand, the fact of your

mouth, the fact of your face, the fact of eating: all of that does not require any particular description, because it can be quite automatic and the body can continue in that kind of an unconscious state. But because so little energy is needed, much more energy could be available for the little 'I' to become Aware of.

So, nexttime. Ja.

_____ : You said that last time that with a telescope you can see the laboratory. And then you said you have to do something with this laboratory. I do not understand how you can work in a laboratory that you see through a telescope, because if you see the telescope is doing _____ it is hard.

MR. NYLAND: It's a very strange telescope, you know; extremely interesting telescope in the center of the laboratory. How will it fix it now? Did you understand the concept of the laboratory? It was my body. So where should the telescope be? Yes, but it is a special kind of functioning isn't it? It's quite different from the usual way my mind functions.

So I simply say 'as if' it is outside. But its alright, we put it in the laboratory. What is it doing, this 'I'? Now this little 'I' is in the body and it has a telescope somewhere, and it is observing the body from the outside. It is a terribly strange telescope.

Don't mix metaphors. When we talk about a telescope, we talk about the idea as presented by Gurdjieff. When Beelzebub is on Mars, which is not the earth at all, and he looks at the earth, and that what he sees is the surface of the earth; this is one image in which the observer is in a state as represented by the emotional condition of Mars and is recording facts about that what happens on earth. Now the second image is, there is a laboratory which is my body in which there is a lot of glassware and chemicals which is the means of doing something that I call research. And there is a chemist.

Now the chemist is representing that what is an objective possibility of observing that what happens in any kind of an experimentation and it takes

place within my laboratory, which then indicates that that is a totality of all kind of forms of behavior of myself as a body. So the chemist doing now the work in the laboratory by means of an ~~ehrlmeyer~~ flask is representing what is the attempt at Consciousness or the little 'I'. The ehrlmeyer flask is the temporary telescope in which certain experimentations are taking place regarding that what is belonging to the laboratory as an experimentation.

So the judgement of such results has to be by the chemist in accepting that what he sees as Absolute facts without his interpretation. And so, in that sense he remains with his machinery, trying to use it 'as if' he is observing that what is taking place by mixing certain things, or perhaps studying certain forms of life or certain ideas in relation to his body; that is, whatever happens in the laboratory accumulating facts which from the chemist's standpoint have to be Absolute.

I have explained that before, that if there is something that he has made in which he is interested and that has to have certain properties, his scientific training tells him that he wishes to know that that what is that property, like a melting point of the substance he has made, has to be judged by a thermometer which is universally accepted as a standard, and that his personal interpretation of that what he is looking at is not going to be deviated from; or rather if that what is the fact of the thermometer and it does not correspond to that what he would have liked to have been the melting point because of his previous study and the knowledge of the substance he has made, and then the chemist being a scientific and an honest man has to take that what is indicated by the thermometer and cannot follow his own theory.

_____ : Mr. Nyland, I found this whole metaphor very confusing, and Alex and I talked about it.

MR. NYLAND: Then it is not for you. It was now for him. Now when I get through with him then you can tell me what confused you.

_____ : Alright.

MR. NYLAND: Let me finish this. When there is a difference between the thermometer and what the man would like to have as melting point, if he is honest he will have to go by the thermometer. The thermometer are the Absolute facts about oneself. That what he would like to believe in are the personalized facts, or the subjectivity.

Can we now draw a curtain in front of this? Now we go to the confusion. What was confusing?

_____ : Well, you talk about a scientist using measurements which are universally accepted and you compare him to 'I' collecting Absolute facts. There's no--But there is no universal. I mean, when I make an observation about myself, I have no standard, no way to compare it.

MR. NYLAND: No, you make it as Absolute as you can by eliminating everything that is not intellectual. When it is simply a fact that is recorded, it becomes absolute. It is intellectually pure. It's exactly the difference between that what is absolute and my interpretation, if I would like it to be different or I don't like what it is.

Observation of the little 'I' of my behavior has to be, in that sense, absolute. But my thoughts about myself always will remain subjective.

Let's Leave it at that. I think it's the best way to leave it. I admit, it can lead to confusion and probably the ideas are a little new. And maybe ten years from now you say, 'Ah, that was it.' I hope. I hope it might be in ten days.

It's one of those cases where perhaps that an example does not fit exactly what you think or the way you have been thinking. In such a case, leave it alone and simply say, 'I don't know'. There is much in ALL AND EVERYTHING that you have to accept either as the truth because Gurdjieff wrote it, or you say it is nonsense. And if you continue to read you simply, 'Well, maybe later I will understand it.' Alright?

_____ : Yes.

_____ : I have tried a few times to do the exercise of at night before going to sleep recalling what happened during the day or what I did during the day, and I haven't been too successful at it.

MR. NYLAND: Is that all you did regarding Work?

_____ : No.

M.R. NYLAND: Let's talk about something else first, because that what you recall and what we call 'unrolling of the film' is completely subjective. Let's hear about some attempts you made towards objectivity.

_____ : Well, this past week I - last week, not this week - I, ahm, I think four or five mornings I went out for a walk as soon as I could after getting up. I talked about this at the meeting last week. And it was very good for me. I--

MR. NYLAND: What was good, the fact that you got up a little earlier?

_____ : No, I didn't get up any earlier to do it.

MR. NYLAND: The fact that you took a walk?

_____ : No, it was good for several reasons. The efforts I made while I was walking sometimes were good. I felt fairly impartial and, ah, it was also particularly good because it helped to--that was one of the things that helped me to make more efforts during most the day than I had been making.

MR. NYLAND: When you make an effort - that is, you try then to observe - what happens to you, that is, if afterwards you would describe that as an experience? Can you describe it as something unusual? And if it is unusual, what is unusual about it? How far does the thought and the feeling go into the changing of an actuality of an experience? And if it's an experience it has to be an experience of Awakening or it has to be an experience of a separation between the little 'I' and It, or it has to give you an experience which is like a taste in your thoughts. You see, only when those things are there I do not and I cannot take any stock in the saying that I made an attempt and it was

good for me. I want to know if you actually had an experience which was unusual, in which you might say 'time stood still', in which there was the totality of yourself which at that moment was being observed. And you know it was being observed because it is an unusual experience.

_____ : It doesn't happen very often that I have these type of experience like that. It happens a few times.

MR. NYLAND: It doesn't matter if you have them often, as long as you have it happen. That becomes important to talk about. The only thing we are interested in is the experiences of being Aware or Awake. When anything you are doing results in that, it becomes important to discuss it. And when it doesn't result in that and still you make an attempt, it is important to discuss it to see why you didn't have a result of that kind.

The fact that you get up and take an early walk and that it is good for you has no meaning, unless you explain what is the meaning regarding being Awake. If I say, 'Yes, I said something and I heard my voice', I know exactly how I said it. If I say, 'It was in front of the door. I collected myself. I stood still. Something took place in me. There I was in front of the door. I saw myself then and I took a deep breath and I tried to be impartial to this body standing there. And then it moved, and then it did this, and so forth. All these things I have to do very closely related to a result of being Awake, of something in my consciousness that is functioning. But I don't as yet get the impression, although you say it -- if it happens once or twice, why doesn't it happen every day? Why can't you make it every day if you know what is meant, if it is a taste that you could recognize? Why don't you do it early in the morning intentionally? Make that attempt if you wish to Wake up.

Many attempts are wishy-washy, because we are lazy. There's no question about it. And it is nonsense to talk about half-hearted attempts. If it is an experience which lasts for only one second or a moment, its worthwhile when it has that quality. And it is worthwhile to talk about that, but not, 'I

tried a little bit', and so forth and that 'It was nice'. It doesn't ring truthful. You know what it is when one really makes an attempt, and particularly in the beginning, and reaches a state of being Awake. It is such a tremendous thing that that kind of an experience actually can happen, that a person can be awake and not asleep, which he is in ordinary life. That is an experience that is not to be even discussed, That he hardly can express. He can not explain it. It is as if at such a moment something has happened to him as if he was struck by lightening. Sometimes it can be that intense, and you are absolutely quiet and still and you don't know what is happening to you. That's the result and it becomes unforgettable. But you will not reach it when it is half. Half way is no good. Hot or cold.

One man in Ballas wrote about this and he said he was 'giddy'. It was such an experience to him. Such an unusual - - he was almost out of his skin because he had experienced something of that kind. This kind of joy, and that's the truth. And I wish there was much more of that in a group.

I don't need any particular explanation. When you say, 'God, I had something which was unusual.', I know what is meant. It is right.

_____ : On the basis of what you said to Tom, I would like to ask you the question about what at the present time you would think the proper emphasis should be in our meetings on what is said. My own experience here is that, as I see it, that many of our reports are very much of that kind which are half-hearted explanations of something that was done in a half-hearted way. And sometimes there is a real statement of something that was really meaningful. And what happens often then is that it is dissected so that the life goes out of what the person then the impact of that can have. We have some trouble in placing our experiences in this small community so that they have a value for the people who are listening who want to find out, who want to get something emotionally. I also think we--my observation is that we talk too much about--

we don't talk enough about, of just that simple way of, 'I did this,' and leave it at that.

MR. NYLAND: How to change it?

_____ : What you think on the basis of what you know now, and how we could change this?

MR. NYLAND: Well, change it by talking about an experience which indicates something has taken place different from the usual unconscious state. In the second place, when it is said, 'whoever speaks has to use a certain language and has to use a certain tonality. There has to be in it, that what he says, something that is convincing. And you can only convince someone when your heart is in it. No one is convinced by the mind, unless it happens to be a little bit of a logical property. But when it is the matter of an experience which involves life, I want to make sure that that what I am saying, and many times I say, even if it is stammering, it can be truthful. And the truth is noticed by the feeling that goes in. I may be completely at odds in selecting the right kind of a word, but when something is exciting to me, I can communicate it in some way or other. There's no doubt about the truth of it.

This is what I don't find. I find a little bit of a theoretical half-way discussion, possibility, and leaving it to the other person to assume that something has happened. And nothing has happened. I am fully convinced that nothing has happened. But when somebody's almost out of breath and wants to talk about something that was really as if he had seen God, that kind of excitement, that kind of life must come out. And when it comes out, that's enough. And no one has to question it, and no one has to dissect it. Leave it alone. A person who does that, he brings something of his own. And its not to be looked at by the eyes only, simply to acknowledge that it exists. And no discussion, 'Why this, why that,' and question it. Nobody has the

right to question anyone's experience when it is truthful. It's exactly because it isn't truthful that you allow other people to talk about it.

I know damn well if I use a certain language and I sit and say certain things in such convincing manner, no one will dare to touch it. It cannot. At met they can be happy and grateful that I would relate it, that I even consider it worthwhile and allow them to have an insight to that what actually took place.

It will take a long time before people actually will want to do this, and I am not saying that it is immediately possible. But have an honest and an earnest group who really try to work and actually make attempts and talk about their attempts, and talk about it in such a way that there is no further question about it. And each person can contribute that--to the extent that they have lived through an experience, and that's enough for a meeting, because I know when I hear someone, 'I'm ashamed maybe', sometimes that I say, 'Why don't I do, why can't I?' or 'Why can't I say what I have experienced myself?' ; I know that it is true what the other person is saying. Here I am. I also know that. And sometimes after someone says this in a certain way, I will say, 'Yes, you're right. I know it'.

It will take a long time before one dares to talk about one's Soul. And for the time being we're satisfied with a little, I call it, 'tea party'. And its useful in many ways because it might stimulate anyone. But when we talk about work, one talks about something that is important in your life. It belongs to your life. If that isn't there, there's no life. There's just a little existence, a little breathing. And maybe there are two or three who have it. They can carry a meeting. Somebody can have it once and another person some other time, and another. And it can be acknowledged and no further questions. It stays within that person's life. Be glad that they want to talk about that. This is usually the _____ at fault, because people do not come to just talk, talk, talk a little bit. They want something that is

food, that really they can put their teeth in and say, 'This now, it means something because it can help me in my, let's say, suffering, in my inability to understand myself: Maybe I can find something. Then I will take it, because I believe such a person. He tells me the truth. For himself you know it is an experience. It means he has lived through it.' And I say you can be happy he wants to communicate it, because it is part of his private life. And maybe sometimes it can help you to know that other people exist also who have similar experiences as you have had, and maybe you don't dare to say anything about it because its a little bit too difficult. And even that is right. At the proper time you will know by a look what has gone on in a person, and how he has during a day made attempts and found time and time again how terribly bound he is. But the least little thing, that throws him off because it makes him go the wrong way or in a way which is just ordinary stuff. But when something unusual happens, and of course you have to have a person who can explain it more or less so you have to have a little intellect. But what counts is your feeling. That's what makes you alive. That is what gives, really, and that what hurts, and that what actually hits someone - Not with your mind. There is nothing to be convinced about the mind. It's quite nice you can talk and its nice to have little ideas. Your mind constantly remains your enemy.

When its a question of your feeling and if 'A,B,C's' is a little too intellectual, Alright, intuition. Talk about what real feeling is. Talk about devotion. Talk about religiousness. Talk about prayer. Talk about that what really engages you when you create something and you want to pour something of your own life into that what is that kind of a form, that you wish to be alive, that you see a little child, this uninhibited way of how they behave, and that you wish to be like that. You will never go through the 'eye of a needle', not until you become like little children. In that way of showing that you really feel. And that refers to Work of yourself, refers to each other. I've said it many times: you will never be a group unless you

start to feel for each other, and you enter into that other person's life once in a while, and you want to inquire. And often I say, what is this? Who? What does he do? What does she do? I don't know. I don't know.

What the Hell? Are you working? You can die and ten months later someone in this group will find out about it, you have died. All you will say, 'No, he didn't come.' No, he didn't come. Feeling for each other as your brothers and sisters. You have an aim to free yourself, because you're all in bondage. And knowing it or not knowing it, that's the fact. You're bound to this ordinary life, and you sit and sit and wait til you die so that then you hope you will be free. And with what will you be free? To continue what, how? What do you do to build something that really could become permanent? That really you should do if you want to be a Man, not just a little nincompoop, or a little bit of an animal.

Are you a Man? Do you want to grow up? Do you want to stand up and look God in His face and tell Him that you actually have used everything that was given you gratis; and that you now can use because you have become responsible for it?

Why should a meeting be half-way? Don't allow it. And let it last ten minutes of that kind of a concentrated effort and go home. You don't have to fill a tape for an hour and a half with all kind of nonsense: so and so this and that and a little jealousy and so and so happened that and again and again. And there is repetition all the time about a very simple thing: 'I got up this morning and I did this, and I put on my socks, and I knew that when I put them on where was I during that time?' What do I do, hit myself on the head and say, 'You stupid fool. Not even now you can be honest with yourself. Even now you want to continue to sleep after you slept physically and you are supposed to be rested.' What do you do, if you become serious about yourself?

This is the kind of group you should have. All other groups are not

worthwhile, I assure you. Gurdjieff calls it super efforts - not just even an ordinary little bit of an effort that we make every once in a while - a super effort. It means you go against the grain of your personality, in some way or other that you undo, or that you don't allow this body to do certain things that it likes so much by sleeping and being lazy and not wanting to take the covers off because it is nice and warm, or a big meal, or sit and smoke and smoke and smoke. What is there alive? What can come out? What is it when a person creates, when he has an idea, a concept of something that he knows he's going to give to the world because he knows if he can give it to the world the world will be saved? He wants to present something of his own, or that what is at the highest value of him. And he wants to create that in something so that it will have maybe, he hopes, a lasting value.

What does one do with teaching: to try to tell someone to wake up to that what you are teaching; to inspire them so that when you talk about Shopenhauer or when you talk about Napoleon or when you talk about Socrates that there is something that flows out from you regarding such a person so that you rekindle in the other person who listening to you, even in ordinary logic or the mathematics or in science or in art or whatever philosophy you want to, that something happens to that class of young people who are eager to learn; to set them right; to help them in their lives so that they know what to do in the future; so that you can help them so that they say, 'Yes, yes, alright, alright. I wish, I know I must.' This is the attitude I mean. This is the wish you should have to communicate that what is alive and what is of value, that to the extent that you dare to show it, if you show it to someone else and there is no mistake about it because it is part of yourself, that you tear out of you almost. When in creation you pour something in that is really essentially your value of that what is God-like for you,

and you present it to the world not for commercial purposes but just because you have believed in that what you are doing because it is aliveness; and maybe sometimes you have to let it go - But what goes with you into that, hoping that that what you create will actually have an effect and a benefit to someone, even if two or three.

What is the idea of Christ living? Why, why do such people occur? How do they happen to come to earth? Why should they bother about this humanity? Why Buddha? Why do they appear, messengers from above? Why does Gurdjieff write a book, for who? For us to just go through it ~~pre~~functorily, not even reading it three times. You know half of you haven't read it for three times. You don't study. You don't even know what goes on in the rest of the world. You sit and listen to race questions and Vietnam, and of course you are interested that you might be drafted or someone you know might have to go. And you are happy when it doesn't happen. And what do you do with that kind of a thing, that then you have a chance to be a different kind of a man, not to be forced into any kind of a harness. Or perhaps you would die because of such an organization which is not fitting for everyone. No one can serve his fatherland in that way when he is forced to do it. But when I wish, when something is in me that has to come out and it must explode, because its got to boil over, because its really boiling, and I want to do it because its my life, otherwise I die; then I Work for the sake of being saved if I understand where I am. If I don't know that yet, then you study yourself and you see how stupid you are, how uncontrolled, how much energy goes by the wayside - just spilled in the gutter - how many times you do give in to yourself. You, man, what is it in you that can not come alive in a meeting like this when you talk about things that really concern you much more than anything else? That little bit you have to work - even if it takes a hell of a lot of time, that you can live economically - what

value is it to you just to be able to eat and drink, but the rest of the time how you spend it? What your interests are? Even if you hate your work in which you spend time professionally, find something which, call it a hobby if you like, but do it with enthusiasm. When you wake up in the morning that you are glad to be awake. Again, for what: to be brother to brothers and a sister to sisters; to see to what extent that day you can enter into the life of someone else for their sake, not for your sake, not for your selfishness. What is your first thought you have about your mother and father, about your husband or wife, about your lover, about what you wish to do for humanity in a very small scale of a little but of surrounding that you call your 'circle'? What is it that makes you alive when you dress and that wants you to stand up? And you stand in front of the window and you look out and see maybe some trees. And there is Mother Nature and the sun is shining and there is a blue sky. And how do you respond: by keeping on looking until something starts to penetrate in you, and you say, 'Why is it that I have a life? How come that I woke up today? Why didn't I keep on sleeping?'

What is the aim and all the different things of a spiritual life, of really that what concernsⁿ you? what is not material, that what belongs to the breath of life, that what belongs to that what animates your soul and could become for you the essence of reality of a man, to grow up during this lifetime in order to finish with what Mother Earth requires of you, And give it to her and work towards it. Whatever it is that you now have as a Karma, that you understand or not understand or do or the different things you don't understand: leave them alone. It is not that kind of an understanding that you need. All you need is, 'Here I am. This is my body. This I wish to do. This I want to become observant of, my body as it behaves. This, me, my body, it is mine to be used. And I, I am.'

If these kind of things come out of your meeting I will be happy because it shows that there is something that you really are looking for; and you have then the belief that maybe in ALL AND EVERYTHING, or whatever you might call the doctrine of these ideas logically put together, scientifically correct, artistically creative, philosophically in the proper place and the proper accent, psychologically useful for the future, in order to be able to do something with that what you understand now yourself to be. Your relations in ordinary life with other people, What you should do or not do and how to think and how not to waste your time, and to come to yourself every once in a while, and I say to remain sincere and honest with yourself because you know this is a man trying to Work: this I wish, not this God Damn wishy-washy nonsense. Don't be superficial. Don't let life just continue any way it goes, and every once in a while performing and coming here and sitting and hating it, maybe even, and going home. And what you do with your life? You sit. But wish to Work, do you wish to Work? Do you wake up and try it in the best of conditions? And don't be foolish and try it in condintions you know you cannot do it, anyhow, because it is much too difficult. What's the matter with you between 7:00 and 9:00 o'clock in the morning? Two hours of some kind in which you even eat, maybe, and rush into a car or have to get to an office in time, or prepare for the day, and you hate to do that kind of work. And all your desires: 'If only I could be — perhaps if I had \$10,000 in the bank, I wouldn't have to worry. I could travel through the country or go even to Niagara Falls.'

Wake up, children. There is Work to be done. And you are not working for anyone else. You're working for yourself, because your Work will not help anyone else, unless it happens to inspire. But your Work will produce in you some capacity with which then you can be, actually give something to someone else. You're given bread and not stones, stones of unconsciousness. All you can do is to throw them away and perhaps you can throw them quite

far because people are used to that. But real bread, life bread, 'Life'bread in the form of my Work, "Give us this day our daily bread.": that means the understanding of what it is to 'Work on oneself'. That is meant by it. And after, if you Work, maybe you deserve a little piece of cake. And if you are very good, a little Armagnac. But be serious.

And then when I hear myself and I hear how I folminate and how I use this voice, and I try to be, and of course I am, emotionally involved; and then I say what for? And also I ask who are you to do this? Who gives me this particular right? And then I say it is no right at all, and I am not trying to teach you. And I have no right to interfere in your life. And I say again and again, don't do it because I happen to say so. Do it because of the realization of the kind of dirt in which you happen to live, and that you have to clean it up. If you don't think it is dirty, you have no smell. That what was the clean sheet of paper when you were born, Gurdjieff explains it quite well, everybody has written on it: education, friends - well meaning - certain conditions and people. And now its dirty and you still consider it your own. And what is your task: to satisfy yourself, to find what is really you in essence. And with that you start to work, and not the nonsense that you may as well throw overboard because it won't do you any good now. And it may be later, by memory, I hope you will be able to place it in the proper location where it will do you some good after you have something that will be able to judge about the value for yourself.

So we stop. This was a long tirade, maybe tiring even. I won't see you for two weeks. You see, there's no question about my sincerity; there's no question about my honesty. This you take, and you must remember that I say it not for my sake and not because I want to talk or I want to be listened to. But I am so fully convinced that you need it for yourself and that your own conscience can answer to that, ~~and~~ and you treat it in a way in which Gurdjieff has meant it. And what it cost to Gurdjieff to produce that book,

after a lifetime in which he had lived and searched and already put to practice certain principles at Prieure. And then at the time when other people perhaps could gather the fruit of such attempts, the man had an accident; and then his life it looked as if it was uselessly spent, as if it could not crystallize what he wanted as a something permanent as a school at Prieure. And he had to choose another means to communicate to those for whom he felt as if he were their older brother trying to help them, as if at times it looked as if he were like a messenger telling people what to do,-how to get rid of the consequences of the organ Kundabuffer, how to Work-and laboriously putting it in a book allegorically, and even to some extent historically. Surely as a story, 'His' story. And it could become your own. And then you say, 'For what did he live?' For me. Do I find myself in ALL AND EVERYTHING when I read it. And is he writing there to me?' And in exactly the same way when I talk, you ask, do I talk to you? And its up to you to say whatever you wish. My wish only is to say it. And you can do with it whatever you like.

Goodnight, everybody.

End tape